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of rousing the jealousy of party spirit, ought to deter the faithful annalist from treasuring up the materials, on which posterity will found its impartial judgment. That the writer should extend his full sympathy to the Indians, and constitute himself in some manner their champion, is natural, but there is no undue warmth in the expression of his opinions.

The work is divided into five books, treating of Indian antiquities, manners, and customs ; of the earlier and later history of the New England tribes ; of the Indians in the Southern States ; and of the Iroquois and certain other tribes in the West. In this edition, the last three books have been greatly enlarged, the additions amounting to more than a hundred pages. The volume also contains a valuable catalogue of all the tribes and nations, which have existed, or are known to exist, within the limits of the United States, and particulars are given, so far as they could be obtained, respecting their numbers and places of residence. The plan of the work hardly required that all the materials should be digested into an orderly narrative, but the inconvenience of an imperfect arrangement is in great part obviated by a full Index.

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5. — *The Connexion between Taste and Morals* ; Two Lectures by MARK HOPKINS, D. D., President of Williams College. Second Edition. Boston : Tappan & Dennet. 8vo. pp. 63.

PRESIDENT HOPKINS writes with facility and correctness on a subject, in which he appears to feel a strong interest, as he commends it with earnestness to the serious consideration of others. There is nothing very original in his views, and the expression of them is not remarkable for point or eloquence. But the style is pleasing and ornate, the moral sentiments are elevated and generous, and the opinions are those of a pure and conscientious mind. Perhaps the remarks would appear more definite and satisfactory, if the nature and limits of the subject were stated with greater precision. Taste and morals are words of rather loose and comprehensive signification, and what is meant by a connexion between them does not appear at the first view. The lecturer intends to prove, that what is immoral in its tendency is also offensive to good taste, and that the principles of criticism must be governed by the dictates of conscience. The cultivation and improvement of the taste must tend to purify the feelings, and to strengthen the impulses to virtue. Here is an important truth ; but the application of it

requires discrimination and sound judgment, that works of art may not be judged upon narrow and bigoted principles, or homely and even repulsive virtue be deprived of its just due.

President Hopkins is in some danger of committing the former error, when he draws so wide a distinction between a taste for the fine arts and for the works of nature; when he depreciates the cultivation of painting, sculpture, architecture, and poetry, because they are all liable to great abuse, because they often pander directly to vice, because the pleasures received from them too frequently are of a *sensuous* character, and of short duration, because they have flourished among corrupt and degraded nations, and because the enjoyment of them is necessarily confined to a few, and often becomes a ground of pride and silly ostentation. Surely, these arts cover so much ground in the proper domain of taste, that if the moral feelings be arrayed in stern opposition to them, the proposition which our lecturer endeavours to establish must be abandoned at once, and the monitions of conscience must wage perpetual and uncompromising war with the pleasures of the imagination. A far wiser proceeding would be, to subject the nature and influence of the arts to a close analysis, and to show thereby, that the elements, having a corrupt and debasing tendency, are also offensive to good taste, and detract from the pleasing effect of the whole. To argue against the use of a thing from its possible abuse is but poor reasoning in ethics, and it amounts to positive absurdity in the province of taste and criticism.

The sweeping censure, which our author casts upon novel-reading is quite as ill-judged as his reprobation of a taste for art. All works of fiction cannot be condemned, without discrediting all exercise of the imagination, and stinting the mental appetite to a meagre diet on matters of fact. No education can be complete and generous, which thus cramps the faculties, and lessens the natural endowments, of man. The sternest morality, the keenest sense of duty, may find support and confirmation in the wonder-working pages of Shakspeare and Scott.

6. — *Amenities of Literature*. By J. D'ISRAELI. In Two Volumes. New York: I. & H. G. Langley. 1841. 12mo. pp. 405 and 461.

WITH no extraordinary intellectual powers, Mr. D'Israeli, Senior, has furnished several of the most entertaining and popular works in contemporary literature. He seems to possess a